

# ALEXANDER'S MAGAZINE



**JANUARY, 1908**

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of View Regarding his own Problems  
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# ALEXANDER'S MAGAZINE

Devoted to the Spreading of Reliable Information Concerning the Operation of Educational Institutions in the South, the Moral, Intellectual, Commercial and Industrial Improvement of the Negro Race in the United States. Published on the Fifteenth Day of each Month. Entered as Second-Class Matter on May 3, 1905, at the Post Office at Boston Massachusetts, under act of Congress of March 3, 1879

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## Editorial Department

The National Federation of Civic Rights of which Judge John H. Stotsenburg of New Albany, Indiana, is president, and Judge George B. Cardwill, corresponding secretary, forwarded a short time ago to the Hon. J. W. Kiefer a bill to be introduced into the House of Representatives. The bill is given in full:

### AN ACT DEFINING THE CRIME OF LYNCHING AND PRESCRIBING THE PUNISHMENT THEREFOR.

Be it enacted by the Senate and House of Representatives of the United States in Congress assembled:

Section 1. Any number of persons assembled for any unlawful purpose in any Judicial District of the United States and intending to deprive any person by violence, of life, liberty or property without due process of law, shall be regarded as a mob, and any act of violence exercised by such mob upon the person of any person shall, when such act results in the death of the injured person, constitute the crime of lynching and any person in such district who participates in or actively aids or abets such lynching, shall on conviction thereof be punished by imprisonment at hard labor for not more than ten years and by a fine of not more than five thousands dollars, nor less than one thousand dollars.

The National Federation of Civic Rights was organized in New Albany a few years ago, and has created considerable interest in all parts of the country. It has among its membership men of national reputation both north and South. This is not the first time it has appeared before congress and its requests have usually been granted.

A happy feature accompanies the lengthening history of our country, it is the multiplication of the number of great men whose memory we revive to the instruction of the rising generation. The renewal of the memory of Whittier which has attended his centenary has struck a chord peculiarly near us. The past ten years have seen a considerable revival of the passion of righteousness. For serious men, who are looking at wrongs, to come into contact with the burning sense of righteousness which filled Whittier, is like putting a torch to tinder. If services such as those in Amesbury, Haverhill and Boston, had been held in every city in the land, the pulses of men who love justice and hate iniquity would have been quickened country-wide. At the Amesbury town hall, where the principal celebration was held, Ex-Secretary John D. Long, Booker T. Washington and Edwin D.

Mead spoke. The address of Mr. Washington in honor of a man who, mobbed twice for his sentiment in favor of the black man, has become one of the well honored prophets of the race, gave his hearers a feeling of peculiar poignancy.

"When fire comes into contact with dynamite or powder," said Mr. Washington, "something happens. The two cannot dwell together in peace; so, when the experiment of having such a soul as that of John Greenleaf Whittier inhabit the same country with slavery, the outcome was failure. Slavery with its results could not live in peace in the same atmosphere with Whittier. When slavery touched his great soul something happened. So the history of the civilized world teaches that human bondage and oppression cannot dwell in peace where there is one courageous, brave spirit constantly striving toward the right."

The Colored people of Boston held two special services. Indeed, a feature of the commemorative services was the prominent place taken by the black men in them. Perhaps the most interesting celebration of all was that held on the grounds of the Hampton Institute in Virginia, in the little primary school named the Whittier school in memory of the poet. Three hundreds of the little black children joined in the special songs and exercises of the day.—Christian Work and Evangelist.

#### "The Congo and Coasts of Africa."

By Richard Harding Davis (Illustrated). Charles Scribner's Sons, New York. 220 pages. Price \$1.50.

The man of means and literary talent may render humanity a great and valuable service. His contributions to civilization may help or hinder so-called backward races according to the attitude he assumes toward them. If he is cold and unsympathetic in his criticism or if he is biased and prejudice, he will injure the members of such races. But if he is sympathetic and charitable, he will inspire them. This book by Richard Harding Davis is laid aside with a sigh. We have discovered no inspiration in it for anyone. There is not a constructive proposition contained in the entire volume. While it is a splendid piece of descriptive literature, it has no real histori-

cal value. The author is hasty in his conclusions and gives ample evidence of forming snapshot judgments concerning countries and people of which he has but superficial knowledge and contact as well as but passing glimpses. No intimate relationships were formed with any of the people with whom he came in contact and there was no close examination of customs, traditions, history or topography. All was sweeping, rushing glances from the deck of a passing steamship or a momentary wait in a town on the sea-coast.

The descriptions of scenes and people are vivid, it is true and indeed lasting in their impression, but white men fearing the certain death awaiting those who brave the fevers and heat of tropical Africa, may care less about carrying their civilization to Africa if they take too seriously, these terrible pictures given in this book and the ambitious Negro of the United States and one who is the pioneer spirit will become thoroughly disheartened. The splendid movement but recently inaugurated among a very substantial element of American Negroes to colonize Liberia and especially the hinter-land of that Republic should be encouraged rather than discouraged. But works of this character are not calculated to arouse in them the proper enthusiasm for the much needed work attempted in Liberia and which must be done in the hinter-land in order to save this republic from the further encroachments of the French and to hold it for the natives and the American Negro settlers in the future. From his point of view, Mr. Davis may be rendering the white man a valuable service, but from our point of view, we doubt it very much.

"The American Child and Moloch of Today," by Davis Wasgatt Clark. 12 mo. Cloth. Seven illustrations. Price, 75 cents. Postage 6 cents.

About one child in every five under sixteen years of age in the United States is employed as a wage earner. Two out of every three of these employed children are girls. Thus, in round numbers, 2,500,000 of our children are, in this year A. D. 1907, being fed to the great American industries.

The larger number of these are being crippled or killed—physically, morally, or intellectually. It is the crime of the age. Here is a book that contains the facts, welded into stirring but sane sentences. It is a primer of the Child Labor reform movement in America, and a history of that movement from its inception to date. It contains portraits of the leaders of the reform and pictures—mutely appealing pictures—of children marked for sacrifice. It contains an Excerpta of leading opinions and a bibliography for those who wish to pursue the subject further (and you will). It contains, in a nutshell, the American crisis, and it should be read by every thoughtful man and woman.

#### IN BEHALF OF THE NEGROES.

##### The Jewish Race in America Urged to Take an Active Interest in Them.

To the Editor of the Sun—Sir: There are at present three big racial world questions before humanity:—the so-called "Yellow Peril," which fortunately is yet to a great extent in the phase of academic discussion; the Jewish question in Russia, Roumania and certain parts of Asia, Africa and central Europe, and the Negro problem in our own country. As a son of Shem I wish, in this propitious week of "good will to all men," to intercede with Brother Japhet in behalf of our common brother, Brother Ham. My plea is not a plea for haughty commiseration, but for fair play; not a plea for immediate social equality, but for the necessary patience to study facts and for the necessary manliness to recognize progress where real progress stares us in the face.

The following sentence, taken from James Bryce's address at Howard university on Nov. 15, may fitly start my appeal:

Any one who is despondent about the future of the Negro race may be advised to reflect again and again upon the history of the races of mankind. Two thousand years ago the ancestors of the Englishmen and Dutchmen, the Irishmen and Germans who now dwell here were wild tribesmen living in the woods without cities,

and were seemingly so low in the scale of creation that the Greeks talked of these barbarians as being slaves by nature and only fit to serve a civilized race like themselves. And it had taken these ancestors of ours thousands of years to rise from the savage state of primeval man to that barbarous state which the Greeks despised and thought would be perpetual.

The reader will now be prepared, I think, to take a birdseye view of the physical, educational and economic evolution since the end of the civil war of the 4,500,000 slaves whose ancestors were systematically held in abject ignorance and who themselves were thrown almost penniless into the pitiless struggle for life in the most civilized and most energetic commonwealth on earth 45 years ago.

In 1880 there were 6,580,793 Negroes in the United States; in 1900 they numbered 8,840,789. That meant an increase of 34.3 percent, within 20 years, or 3 percent less than the increase of the total population in the same period. If we take in consideration that there is no black immigration we must admit that the Negro holds his own among the people of the superior and dominating race and is not inclined to share the fate of the redskins, the Maoris and Hawaiians.

Andrew Carnegie, in his address in September last before the Philosophical society of Edinburgh, Scotland, gave the following educational statistics of the American Negro:

	Negro males of voting age.	Illiterate, cent
1870 .....	1,032,475	862,243 83.5
1900 .....	2,060,302	976,610 47.4

In 1860 practically no Negro schools existed in our country. Thirty years later 1,096,734 Negro children attended public schools and 17,138 attended high schools, colleges and universities. In other words, the American Negro has reached in a single generation, in spite of tremendous drawbacks, a far higher education level than the Russian nation after a national independence of more than 1000 years.

As to the economic progress of the American Negro, it will be sufficient to say that he possessed or occupied in

1900 no less than 746,717 farms, covering 59,741 square miles—that is, an area double that of Scotland—and paid taxes for property valued at \$350,000,000. Without going into details of comparative statistics, it is safe to say that the 100,000,000 Russian mujiks have less ready cash than the 10,000,000 American Negroes.

I am bound to confess that my original intention was to analyze Broker T. Washington's newest book, "The Negro in Business" (1907), whose 31 chapters read as if they were so many chapters of an enthralling romance. They tell of the marvelous rise of an oppressed and downtrodden race of slaves. I reserve for another occasion my comments on the evolution of the slave to independent farmer, merchant, manufacturer, inventor and banker.

Belonging myself to a race which suffered for centuries and partly still suffers under cruel racial and religious prejudices, I understand better than the Catholic or Protestant Aryan—whatever this ethnological shibboleth may really mean—the feelings of the 100,000 black teachers, ministers, physicians, lawyers and other professional Negroes, their wives and children, who are the victims of humiliating discrimination in almost every walk of social life, and this in their native land, to which they are as deeply attached as the white man is. I am certainly no enthusiastic admirer of the Catholic Inquisition, but whenever I read the brutal harangues of men like Senator Tillman, or the no less brutal and unscientific tirades of scholars like Professor W. B. Smith of Tulane university, I regret that the age of Torquemada is gone forever.

I know that I shall stir up a hornet's nest among my co-religionists by asking them to take a direct and active interest in the final emancipation of the Negro race; but do we not read in the Decalogue, the most sacred and central document of the Pentateuch: "And remember that thou (also) wast a servant in the land of Egypt?"

Let us not forget that when Booker T. Washington made in January, 1906, before a select Jewish audience, in

one of the Fifth avenue palatial synagogues, an eloquent plea in behalf of his Tuskegee Institute, Jewish hearts were touched and the collection proved to be a substantial harvest. Could Dr. Samuel Schulman, whom I praised two years ago for his splendid initiative, not go one step further and make of his Beth-El a temple of humanity?

ISIDOR SINGER.

New York, Dec. 25.

### EMANCIPATION HYMN.

(May be sung to the tune of the Battle Hymn of the Republic.)

Sons and daughters of a race once  
bound by slavery's cruel chain,  
The time to celebrate Emancipation  
Day again  
Has come, and in remembrance of  
that glorious event  
May the day in praise be spent.

Let veneration for the noble heroes  
never cease,  
To whom we owe from slavery's foul  
chain a sweet release;  
And all who toiled and labored—each  
in his or her own way—  
For Emancipation Day.

For those who fell in bondage let us  
breathe a fervent prayer;  
For those who still survive rejoice  
that they can with us share  
Blessings which Lincoln's mighty act  
vouchsafed a suffering race,  
By God's providence and grace.

The watchful Eye that guarded us in  
our adversity  
Still shapes our course, and leads us  
on to great prosperity;  
And may we, living monuments of  
His almighty hand,  
Feel His presence in this land.

Noble souls did live and perish,  
Sighing for the rights we cherish;  
Waiting vainly for the hour  
Of relief from slavery's power.

HENRY T. V. LAW.



## Bits of History Relating to Prince Hall Masonry

By Frederick S. Monroe

### FRATERNAL INSURANCE.

It seems fitting and right to say a few words with reference to the so-called Masonic Benefit association, especially that form of them described by the two words "Fraternal Insurance." To speak of them truthfully is to incur the imputation of not believing in or practicing Masonic Charity. Nevertheless as they represent a growing menace to the continuing good of the institution it is necessary to speak of them as they are, rather than as they are intended to be.

The fraternal plan of insurance as practiced by many of our sister Grand Lodges, while theoretically perfect is practically unsound, and never yet has achieved more than a transient success. Though prosperous in the beginning when deaths are few and assessments low, they are doomed to inevitable failure when deaths and assessments increase.

Given an association of a 1000 men, an average age of forty years, and a \$1000, benefit there would be at the expiration first year nine deaths with \$900000 to pay, and an assessment of \$900000 a little over \$62 per capita increased, and so on for each succeeding year. When the association is thirty years old, and the average age of its members seventy years, its membership would be reduced to 490, with a death rate that year of 29 and a per capita cost of \$62, very nearly seven times that of its first year. The association thus labors under a double handicap, in that it has larger sums to pay annually and fewer members upon which to assess them. This never yet has been

compensated for by the accession of new members, for as a deterrent influence is the enormous death rate of the first thousand members, added to which is the smaller but constantly increasing death rate of the new members, and the point is reached at which the amount of the annual assessments is permanently and largely in excess of the amount under the uniform natural premium at the age of forty years. Its members refuse to carry this burden, sever their connection with the association, and it falls in irretrievable ruin.

We cannot but feel that Grand Lodges which lend their support to such schemes, although their motives may be laudable, are doing an incalculable injury to the Fraternity which has confided in them; and are sure to leave thousands of brethren in their old age, not only without insurance but uninsurable. We do not believe such schemes to be any improvement upon the old, old way of contributing as liberally as we can without injury to self or family, to be the relief of a distressed brother Master Mason, his widow and orphans.

### A LAWFUL VOUCHER.

**A Question Which Many Worshipful Masters Find Confusing and yet Which Really is Easy to Answer, is, What is a Lawful Voucher?**

If one has sat in a Lodge of Master Masons with a brother, lawful information is thereby obtained that the brother is a Master Mason; but such lawful information is not obtained if one has sat with him in some body which has made the Master Mason's

degree a pre-requisite for admission thereto; and such a voucher is objectionable for the reason it is recognized as authoritative in the premises, a body with which Ancient Craft Masonry has nothing whatever to do, and which works and legislates independently of it. If having sat with a brother in a Chapter of Royal Arch Masons or a Commandery of Knights Templars is to be accepted as a lawful voucher, there is no reason why having sat with him in a Chapter of the Eastern Star, should not be accepted as equally lawful, for the conditions of membership are the same in all three. It should be remembered that an order whose membership is limited to Master Masons, is not thereby made a Masonic body, and there can be no injustice in insisting that a lawful voucher be confined to having sat with the brother in a lodge of Master Masons.

#### PRINCE HALL'S LETTER BOOK.

Frederick S. Monroe, G. S. & P. G. M.  
—M. W. Prince Hall Grand Lodge,  
F. & A. M.

Documents bearing upon the early history of African Lodge, No. 459, are always of value and interest; especially is this the case if they contain material hitherto unpublished—and are more than a century old. They then become the contemporary witnesses to the legitimacy of the Masonry then established and now existing amongst us.

"Prince Hall's Letter Book," as it is here entitled, is a record book of about 300 pages, foolscap in size, bound in pasteboard covered with sheep, and bearing a paper label with the inscription, "Prince Hall's Sermons, 1787." It is badly smoke and water stained, the writing on many pages being nearly illegible. It contains copies of many of the letters written and received by Prince Hall, between the years 1782 and 1802, and is throughout in the handwriting of Prince Hall. In addition to the letters it also contains copies of the petitions written by Prince Hall and severally addressed to the governor of the state, the state legislature, and to the select-

men of the town of Boston, which attest Prince Hall's patriotism, his interest in the welfare of his race, as well as his love of Masonry.

In addition to the letters and petitions are careful abstracts of some of the books read by Prince Hall, which evidently had for him unusual interest. These were:

"Some remarks on Mr. John Edward's Complete History or Summary of all the Dispensations and Methods of Religion, from the Beginning of the World to the Consummation of all Things."

The other:

"The Lives of Some of the Fathers and Learned and Famous Divines in the Christian Church from our Lord and Saviour Jesus Christ."

Among the early Christian fathers of whose lives abstracts are given, are Tertulian, Cyprian, Origen, Augustine, Chrysotome and Gregory, who are described by the Rev. Brother John Marrant, chaplain of African lodge, in a sermon preached before the Lodge, June 24, 1789, as among those of whom " . . . ancient history relates that some Africans were truly good, wise and learned men, and as eloquent as any other nation whatever."

The Letter Book not only contains this sermon in full, but also a charge to African lodge by Prince Hall. This is undated, but is probably the one given by Hall at Charlestown on June 25, 1792, mentioned by him in a letter to the Grand Secretary of the Grand Lodge of England, when answering inquiries with reference to certain New England lodges. Neither the sermon nor the charge apparently contain facts of historical interest, and in both the record has so faded as to be almost illegible.

The oldest record in the book is the following:

"A paragraph inserted in the Boston paper, viz.: Draper & Folsom of Monday, Dec. 31, 1782.

"On Friday last, 27th, the Feast of St. John the Evangelist was celebrated by St. Black's Lodge of Free and Accepted Masons, who went in procession preceded by a band of music, dressed in their aprons and jewels from Brother G. . . pions up State street and

thro Cornhill to the house of the Right Worshipful Grand Master in Water street, where an elegant and splendid entertainment was given upon the occasion.

"The Master's answer to the above sketch.

"Mr. Willis: Sir—Observing a sketch in Monday's paper printed by Messrs. Draper and Folsom relative to the celebration of the feast of St. John the Evangelist by the African Lodge, the Master of said Lodge being possessed of a charitable disposition to all mankind does, therefore, hope the publisher of said sketch meant to give a candid description of the procession, etc. Therefore, with due submission to the public, our title is not St. Black's Lodge; neither do we aspire after high titles. But our only desire is that the Great Architect of the universe would diffuse in our hearts the true spirit of Masonry, which is love to God and universal love to all mankind. These I humbly conceive to be the two grand pillars of Masonry. Instead of a splendid entertainment, we had an agreeable one in brotherly love.

"With humble submission to the above publishers and the public, I beg leave to subscribe myself, your humble servant,

PRINCE HALL,

Master of African Lodge, No. 1, dedicated to St. John."

The Letter Book also contains a copy of the Master Mason's Certificate given to John Dodd, February 16, 1792. The words in parentheses are supplied.

"Boston, February 16, 1792.

"And the light shineth in darkness, and the darkness comprehendeth not.

"This may certify (to) all whom it may concern, that at the request of our well beloved brother, John Dodd, for a certificate from this lodge as a (worthy) brother. We, therefore, by virtue of the charter from the Grand Lodge of England, under His Royal Highness, the Duke of Cumberland recommend him, as we (have) found him a true and lawful brother Master Mason, and his behavior with us was orderly (and) decent.

"Given under our hands and seal of African Lodge, No. 459, at the sign

of the Golden (Fleece) in Water street, Boston, in the year of Masonry 5792, and in the year of our Lord, 1792.

Prince Hall, G. M.

Cyrus Forbes, S. G. W.,

George Middleton, J. G. W."

In 1795, Dr. Belknap, Massachusetts historian and an honored frater, refers to Prince Hall as

"Grand Master of a Lodge of Masons composed wholly of blacks, and distinguished by the name of African Lodge."

From the character of the signatures to the certificate and Dr. Belknap's reference, it would appear that Prince Hall was generally recognized as Grand Master of Colored Masons, not only prior to but since the establishment of the present Grand Lodge of Massachusetts.

Neither the spelling nor the penmanship of Prince Hall were such as to wholly warrant what purports to be a verbatim et literatim transcript of a letter published in the proceedings of the Grand Lodge of Massachusetts, 1870, under date June 4, 1779. Prince Hall was self-taught, never having had the advantage of a day's schooling in his life, and did not—as was the case with a majority of his contemporaries—always spell accurately. His handwriting, though cramped, is legible, but marked by certain peculiarities, i. e., the letters "u" and "v" being made precisely alike. It is possible that the English clerk who made this transcript for William Sewall Gardner really meant to give a conscientiously faithful copy. But if "u" and "v" were confused, as was evidently the case, other errors were possible, the result being to make Prince Hall appear more illiterate than he really was.

Dr. Belknap who personally knew Prince Hall describes him as "a very intelligent black man;" and when his birth, race and environment are considered, his intellectual attainments are more than creditable. How valuable the material contained in his Letter Book will appear even in the necessarily brief summary which follows.

1. March 2, 1784. Prince Hall to William Moody, London, Eng.

Thanks him for kindness shown to certain brethren of African Lodge "when in a strange land," describes the "Permit" with all its limitations, under which the lodge was meeting, and requests him to act for them in obtaining a warrant from the Grand Lodge of England.

2. April 8, 1784 (error 1785) London, Eng. Prince Spooner to Hall.

Calls attention to the warrant granted by the Grand Lodge of England the preceding September, which Brother Gregory had failed to take from the Grand Secretary's office. Both Spooner and Gregory were members of African Lodge.

3. Undated. Hall to Spooner, Probably written the latter part of May or early in June. Would have sent the money if he had anticipated this neglect, but knowing there were three brothers on the spot, he had expected them to take out the Warrant, knowing the Lodge would surely reimburse them. Remits £6 0 8d., and sends sincere thanks to Brother Moody.

4. — 12, 1785. Hall to H. R. H. Henry Frederick, Duke of Cumberland. Grand Master (as is plain from the internal evidence of the letter)

Thanks him for his kindness in granting the Warrant, promises to so conduct the Lodge as to make it apparent it "hath its foundation from the spirit of our ever blessed Grand Master, Jesus Christ;" and to "maintain that discipline in the Lodge shall make the guilty tremble, and at the same time establish the true, honest brother."

That these were not idle words is plain from a nearly illegible memorandum appearing on one of a few stray, scattered sheets, under date April 23, 1779, recording the trial of Cato Garner or Gardner, who was fined \$18, and expelled from the Lodge for a violation of his OB.

5. June 21, 1785. Moody to the Right Worshipful Master, Wardens and Brethren of African Lodge. Very formally written and in the third person throughout. Calls attention to their neglect to take the Warrant, and requests it be attended to before November. "Expense is five guineas and a half, viz., four for the constitution,

one for enrollment in the list of Lodges, and one-half for the under Secretary."

6. August 12, 1785. Hall to Moody. Acknowledges receipt of No. 5, and states Gregory had promised to take the Warrant, and was not aware of his neglect until the letter from Spooner (No. 2) was received. He then called the Lodge together, collected \$20, sending it in care of Captain Scott to Spooner, requesting the latter to pay any additional sum necessary to cover the fees for the Warrant. Spooner left London before the arrival of Captain Scott. Asks Moody to send the Warrant, and promises to remit "if Mr. Ha(r)tfield does not pay you."

7. December 16, 1786. Hall to Moody. Says that Captain Scott will advance the money "sent by me in his ship two years ago by his steward, Hartfield," and more if necessary. Asks Moody to explain matters to the Grand Lodge.

8. — 23, 1786. Moody to Hall. "I received your kind letter and am much obliged to you for sending me that money; but I have not got it yet." Captain Scott having returned to Boston without paying it. "I have sent you an almanac. My wife joins me in love to you."

9. March 10, 1787. Moody to Hall. Money received. Charter taken from the Grand Lodge. The Book of Constitutions bound at Moody's expense is presented to Hall. Gives Hall some excellent advice with reference to the management of the Lodge. Sends him an "excellent book which I have taken a deal of time in perusing and find it a very useful book, as it contains many very useful remarks and information. Therefore, I send it to you for your perusal and acceptance."

(Continued in our next.)



## News About Liberia and Africa Generally ❧ ❧

By Walter H. Walker

The following article by Mr. Charles Alexander, publisher of Alexander's Magazine and Vice-President of the Liberian Development Association, is worth the serious consideration of every American Negro who has the interest of the race at heart and who desires to see a glowing future for the Republic of Liberia. This article was written for the Christmas number of the *Detroit Informer*, Detroit, Michigan, edited and published by Hon. Francis H. Warren.

### DOES LIBERIA WANT US, OR DO WE WANT LIBERIA?

That is a splendid and beautiful doctrine which teaches the Brotherhood of Man and the Fatherhood of God. That is a more beautiful doctrine which teaches that brotherly love which regards the whole human species as one common family and binds together men of different countries, tongues, races, customs and widely divergent opinions and ideas. This doctrine will solve many perplexing problems on this earth. This brotherly love will point the talented tenth to the way of greatest usefulness, as well as mark out the path of real service for those of mediocre attainments. This doctrine of the brotherhood of man and of brotherly love is gaining ground among the Negroes of the United States and men of broad vision, large sympathies and wisdom, see in the spread of this doctrine the hope and promise of a glorious future for the race. It is, as I see it, the comprehension of this doctrine that impells me to undertake a much needed work in Liberia, West Coast of Africa. It is

not so much a question with me as to whether Liberia wants my service as it is the more important question, Do we, as progressive, intelligent and industrious Negroes, want Liberia? Are we prepared to grasp and use advantageously and profitably the great natural opportunities offered in this glorious republic of black people? Are we fully prepared and equipped to develop power and potentially in government? If we are, then we need Liberia whether Liberia wants us or not.

The man of genius, of training, of skill, or of special literary talent, may render humanity a great and important service if he uses his peculiar gifts to that end. His contributions to civilization may help or hinder backward races according to the attitude he assumes toward them. If he is cold and unsympathetic in his attitude, or if he is biased or prejudiced, he will chill their aspirations and hinder them seriously in their upward strivings in proportion as he comes in contact with them. But if he is sympathetic, considerate and charitable, he will inspire and help the discerning members of these backward races. I say this because I find that there are many Negroes living under favorable circumstances and surrounded by ordinary comforts in the United States who are disposed to make light of Liberia and regard with suspicion and sometimes contempt, any suggestion that they ought to go to Liberia and help develop the country. These people scorn the idea of lending assistance to the struggling native Africans in their effort to build up and maintain an independent state. And again, there are

thousands of Negroes who are fairly well educated, who show thrift and enterprise and average intelligence, but who know absolutely nothing about Liberia and its development.

Freedom is the greatest blessing which the Negroes who have gone to Liberia now enjoy, and they have built up in a very brief period of time a very remarkable and substantial government, one that is this day commanding considerable attention and arousing much interest and discussion. Freedom brings responsibility. Responsibility gives rise to necessity. Necessity is the mother of invention and the foster mother of industry. Industry begets wealth and wealth independence and independence demands recognition and will have it. It is perfectly clear to me that in the southern states the Negroes will never have absolute freedom. Certain opportunities will be accorded them to develop the agricultural resources of the country and to engage in profitable occupations, but the sort of freedom which makes a man a man and a citizen, and a telling factor in the working machinery of government, is a thing that will be denied the Negro for many centuries to come in the southern states.

Under the restrictive laws and regulations of the South, the Negro will never be able to develop all his powers. It is impossible, under the circumstances, for the Negro to even do his best. Liberia offers the only opportunity for the Negro to develop all of his talents to the fullest extent and to make of himself a potent factor in the body politic. Despite all criticism, impediments and strife, Liberia is steadily rising in the estimation of the civilized world, and if under the guidance of the wise men, several hundred well-equipped Negro men and women of the United States can be led to take up land in the Republic, develop the natural resources of that rich and fertile country, in the next twenty-five or thirty years Liberia will be one of the most important contributors to western civilization known to the world. If the Negro of the United States refuses to accept this grave responsibility and splendid opportunity, he has himself alone to blame. Under the

stress of commercial activities in the United States and with the competition which saps the very blood from men's veins in the struggle for existence which characterizes the northern section of our republic, the Negro is kept virtually on the outer edge of our commercial activities. He is the under dog in the struggle for life; he has never been able to acquire sufficient money to get a controlling interest in anything that is really big in the United States; but in Liberia, with the expenditure of one-half the energy and less than half of the capital required in this country, the Negro could prove himself an important factor in the development of that Republic. Liberia may not need the American Negro (this is probably true of every small Republic), but the American Negro wants what Liberia has in store for him. If the manly, the progressive and well equipped men and women of the Negro race want freedom, security in the exercise of manhood rights, just treatment before the law, and opportunities to prove their social efficiency, then they want Liberia, the only free Negro Republic on earth.

#### DISCONCERTING.

"Now, boys," said the schoolmaster, "what is the axis of the earth?" Johnny raised his hand promptly.

"Well, Johnny, how would you describe it?"

"The axis of the earth," said Johnny, proudly, "is an imaginary line which passes from one pole to the other, and on which the earth revolves."

"Very good," exclaimed the teacher. "Now, could you hang clothes on that line, Johnny?"

"Yes, sir," was the reply.

"Indeed?" said the examiner, disappointed; "and what sort of clothes?"

"Imaginary clothes, sir."—*Journal of Education.*

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